

# Nichodemus go spell



Nichodemus  
hand  
K

MUSEVM  
BRITAN  
NICVM

**¶ The prologue:**

**I**te fell in þ. xix. yere of the sepgnpoze of Ty-  
barye cesarye Emperour of Rome. And in the  
sepgnpoze of Herode that was the sone of He-  
rode whiche was kynge of Galyce the. viij. ka-  
lendes of Apryll the whiche is the. xrv. daye of  
Marche the. iiii. yere of the sone of Cleom whiche was  
counseyller of Rome. ¶ And Olympius had ben afore  
two hondred yere and two. This tyme Ioseph and An-  
nas were lordes aboue all Justyces Mayres Jewes.  
Pythodemus whiche was a worthy prynce dyde wyte  
this blessyd stozy in hebrewe. And Theodosius the Em-  
perour dyde it traslate out of hebrewe in to latyn. And  
bysshop Turppyn dyde translate it out of latyn in too  
Frenshe. And here after ensueth this blessyd stozye.

**¶ Thus endeth the prologue. And here begynneth þ  
gospell of Pythodemus.**



**A**nnas and Cayphas. Symeon. Datan. Gamaliel. Judas. Leuy. Reptalym. Alphon der. zarius. And many other Jewes came to Pilate and accused our lord Ihesu cryste in many thynges / and thus they sayd. We knowe hym well that he is the sone of Joseph the Carpenter / and was borne of Marye / and thus he sayth he is goddes sone and Kyng / and not onely that but these Sabot daye whiche is gguen to vs for ease and rest he breketh / and so he wyll vndo our lawe. Pilate answered thus and sayd. What is that whiche he hath done / and how may he breke our lawe / the Jewes answered and sayd. We haue by our lawe that no man sholde do no wercke vpon the Sabot daye / and this Ihesus with his fals craftes heleth many maladyes / as blynde lame / croked and mesell / and thus he breketh our Sabot daye / wth his fals craftes. Pilate sayd how many he do suche thynges by euyl werkshe. The Jewes answered for he is an euyl worker / & by the prynce of deuylls that is Belsabub he putteth out deuylls / and thus by deuylls are all these werkes put to hym. Pilate answered thus by that ye saye that Belsabub is prynce of deuylls / is not he a deuyll / this was neuer herde afore this tyme that a man myght do suche werkes by the deuyll / but by the vertue of god I suppose that he dooth suche werkes / & so for the comyn wele he heleth all syke / & for his well doyng ye accuse hym. Than the Jewes answered. Syr we praye you that ye wyll make hym to come afore you / & ye shall here what he wyll saye. Than Pilate called a sergeaunt and bad hym goo and brynge Ihesu theder. Than wente the sergeaunt and kneled before hym. And he cast a cloth vpon the grounde that he had in his hande / and sayd to our lord Ihesu cryst. Syr

Archode.

A.ii.

goo vpon this clothe for the Justyce wyl speke with you  
Whan the Jewes sawe þe sergeaunt doo suche worshyp  
vnto our lord / they cryed to Pylate and sayd why cometh  
not this sergeaunt forth lyghtly with Ihesu / we  
se wel that he dooth worshyppe vnto hym as though he  
were a kynge / and hath caste his cloth afore hym. Than  
Pylate called the sergeaunte and sayd to hym. Why dydest  
thou suche worshyp vnto hym. The sergeaunt answered  
and sayd. For I sawe Ihesu come in to Iherusalem  
vpon an asse / and there I sawe folke spredde clothes  
vpon the grounde before hym and dyde hym reuerence /  
and he wente there vpon. And than I sawe another  
company of chyldren with braunches and floures in  
theyr handes synngynge (*Osanna in excelsis*). That  
is to saye blessyd be thou that cometh in the name of god.  
Than sayd the Jewes to the sergeaunt / the chyldren of  
hebrewe syngeth hebrewe / and thou that arte bozne of  
Grece / how vnderstandest thou hebrewe. The sergeaunte  
answered here to and sayd. I asked an hebrewe and he  
tolde it me. Than sayd Pylate to the Jewes what is  
*Osanna* for to saye. The Jewes answered / it is to saye  
make me safe / or elles lord saue me. Than sayd Pylate  
to the Jewes / lo your selfe bereth wytnesse of the wordes  
of your owne chyldren / what hath than this sergeaunt  
mysdone that ye blame hym thus without a cause.  
Than sayd Pylate to the sergeaunt / bynge Ihesu afore  
me / and loke that thou bynge hym as it pleaseth the.  
Than the sergeaunt wente to our lord Ihesu in to the  
parloze and dyde reuerence and worshyp to hym as he  
had done afore / and sayd to our lord Ihesu. My lord  
Pylate the hye Justyce wyl speke with you. And as our  
lord Ihesu entred in to the parloze / there were sergeaunts  
that helde maces in theyr handes / & at þe comynge



in of our Lorde Ihesu the maces bowed downe vnto  
our lorde Ihesu / vpon the whiche maces were yma-  
ges of golde after the Emperour. And whan the Jewes  
sawe that the maces with ymages bowed downe and  
gyde reuerence to our Lorde god / than they cryed vpon  
them that helde the maces. And whan Pylate sawe that  
he sayde to the Jewes. He meruayle you not that the  
ymages vpon the maces whiche they holde in theyr ha-  
des bowe downe / it semeth me that with out reason ye  
crye vpon me. Than sayde the Jewes to Pylate / we se  
berely that they bowed downe to hym / and gyde reue-  
rence to hym. Than called Pylate the sergeauntes to  
hym and sayde to them. Why lette ye your maces bowe  
downe to Ihesu. And the sergeauntes answered and  
sayd. Syre we be paynymys and sergeauntes of the tē-  
ple / but whan Ihesu came in they bowed apenst hym  
ynkno wyng of vs and gyde reuerence to hym. Than  
sayde Pylate to the maysters of the lawe. These you of  
the moost myghty men amonge you and let them holde  
these maces / and than shall we se yf they shall bowe or  
not / whan this was done Pylate commaunded them for  
to holde the maces surely. And than he sayde and swoze  
by hole Cesar yf that the ymages on the maces bowed  
downe whan that Ihesu cometh in that they sholde  
soze forthynke it. Than sayd Pylate to the sergeaunte  
whose name was Marita / lete out our lorde Ihesu and  
brynge hym in as it lyketh the to brynge hym. Than  
wente our lorde Ihesu out of the parloze / & Pylate cal-  
led them that helde the maces / and swoze by the myght  
& the hyght of the holy Cesar that yf the ymages bowed  
downe when that Ihesu came in he sholde smyte of  
theyr heedes. Than commaunded Pylate that Ihesu  
sholde be brought in. And the sergeaunt brought hym

in as he had done before. whan that our lord Ihesu entred in to the parloze the ymages bowed downe & dyde reuerence to our lord lyke as they dyde that other tyme before. And whan Pylate sawe that he was full hugely abasshed/and soo he arose vp of his sete/and as he was rysynge vp came a messenger fro his wyfe whose name was Procule/and this messenger deliuered a lettre to Pylate/and thus it sayde.

**H**ow Pylates wyfe sente a messenger to deliuer Iesu.



**P**ylate be not apenst this ryghfull man / for I haue this nyght hugely dremed of hym and by that I wote wel that he is a ryghfull man. And whan Pylate had redde this lettre he sayd to all the Jewes. Wherfore knowe well that my wyfe is a parym / & ye knowe

well that she had edefyed many of your synagoges / she  
sendeth to you that she knoweth this man for a ryght  
full man / for moche trybulacyn & dysplese she hath suf-  
fured this nyght for hym. Than sayd the Jewes to Pyla-  
te haue we not sayde to the that he is an euill man / &  
werketh by the deuylles crafte / for by deuylles hath he  
thus tyed thy wyfe. Than called Pylate our lord to  
hym and sayd thus. Sayest thou not that all the Jewes  
here wytnesse ayenst the / and thou gyuest no maner of  
answere. Than sayd our lord Ihesu vnto Pylate / euer  
ey man hath power to speke with his mouth be it good  
or euill & so shall ye well se. Than the Jewes sayd vnto  
our lord Ihesu / what shall we se / we knowe well that  
thou were begoten in fornycacyn / & for thy byrth dyde  
Herode slee all the chyldren in bedleem / & in the countree  
aboute that were within two yere of eage / & Ioseph and  
Marye wente in to Egypte for drede of Herode. And  
whan Herode was dede they came agayne in to the cyte  
of Nazareth. And whan Pylate herde this he sayd vnto  
the Jewes. Than is that the same Ihesu that Herode  
dyde seke for to slee. And the Jewes answered and  
sayd that it was he. Than doubted Pylate moche more  
than he dyde afore. And so there were. xij. Jewes that  
dreyue them by themselves / and thus they sayd to Pylate  
Syrre we knowe well that this man is not bozne in for-  
nycacyn / for we knowe well that Ioseph wedded his  
moder / and so he is not bozne in fornycacyn / it semeth  
that your wordes be not true / for Ioseph wedded Marye  
as they saye that he of your owne folke. Than sayd  
Annas and Cayphas and other Jewes that had sayde  
that Ihesu our lord was bozne in fornycacyn & that  
he was an euill worker / and that his dysciples were  
fledde and profelpt. Than called Pylate Annas and

Archode,

A. iiii.

Cayphas and asked theym what was pꝛoselyty. And they sayde that pꝛoselyty was paynymys chyldꝛen/and so be his discyples/and foz that they saye that he is boꝛne in foꝛnyꝛacꝝ. Chan answered these. xii. men whose names were suche. Lazarus. Astorius. Antonius. Jacob. Serius. Gamaliel. Isaak. spues. Azarius. Agripa. Amenus and Judas. We saye that we ne are pꝛoselyty/ but we be Jewes chyldꝛen/and we saye trouthe that we were there as Ioseph wedded Marpe. Chan called Pylate these. xii. men that sayd thus/and he consiured them by the hygh of holy Cesar pꝛ that he were not boꝛne in foꝛnyꝛacꝝon that ye here wytnesse & surete and swere befoꝛe all this people. And these. xii. men answered to Pylate and sayde. We haue be our lawe that we ne ought to swere foz it is synne/ but we wyll swere by holy Cesar/ pꝛ it be not as we saye we wyll be culpable of deeth. We se well that Ihesu it not boꝛne in foꝛnyꝛacꝝon to be byleued by theyꝛ woꝛde. And we saye all sayd the other that he is boꝛne in foꝛnyꝛacꝝon/and that he is an euyl werker. And thus he sayth that he is gods sone and therto a kyng/and yet thou wyte not by leue vs that haue the lawe to kepe. Chan commaunded Pylate that all sholde goo out of the parloꝛe saue these xii. men that sayd that our loꝛde was not boꝛne in foꝛnyꝛacꝝon/ & also he commaunded that our loꝛde Ihesu sholde be ledde out vnto that one syde of the parloꝛe. Chan sayde Pylate to these. xii. men. foz what cause is it that they wyll byynge Ihesu to deeth. And they answered & sayd that the maysters of the lawe had hym in hate by cause that he heled maladies and sykenelles vpon the sabbot daye. Chan sayd Pylate. A I se well foz his good werkes they wyll flie hym. Chan wente Pylate out of the parloꝛe full of heynenes and sayd to all the Jewes

I haue wytnesse that I can fynde i this man no poynt  
of deth. The Jewes answered / yf he had neuer ben an  
euyl doer we ne had not delpyuered hym to the. Than  
sayde Pylate to the Jewes. What sayd god that there  
sholde be no man slayne but of me. Than entred Pylate  
in to the parloze agayne / and called our lord Ihesu  
to hym and sayde. Thou arte kynge of Jewes. Our lord  
Ihesu answered agayne / thou sayest that of thyselfe  
or elles other haue sayd that to the of me. Than sayd py  
late vnto our lord Ihesu cryste. Thou wotest well that  
I am no Jewe but of thyne owne nacyon / the bysshop  
pes and prynces haue delpyuered the to me / but I wote  
neuer what euyl thou hast done them / yf thou be kyn  
ge of Jewes answer to me. Our lord answered to  
hym / me kynge dome is not in this worlde / for yf my kyn  
gedome were in this worlde my mynystrs wolde not  
be ayenst me / nor I sholde not haue be delpyuered to the  
but my kynge dome is not now here. Than answered  
Pylate / than I se well thou arte a kynge. Than answe  
red our lord Ihesu / thou sayest that I am a kynge / and  
to that I was bozne / and for to declare to the worlde  
that who soo be of trouth wyl here my worde. Than  
sayd Pylate what is trouth / by thy worde there is but  
lytell trouth in the worlde. Our lord sayde to Pylate /  
vnderstande trouth how y it is Jugged in erth of them  
that dwell therin. And thus sayde Pylate to the Jewes  
I haue wytnesse bothe in heuen and in erth / sonne and  
mone that I can fynde noo cause of deth in this man.  
Than answered the Jewes / is not this a grete cause  
that he sayth of our temple / that he myght destroye it  
and reyse it agayne in thre dayes. Than sayde Pylate  
what temple is that the whiche ye speke of. And the  
Jewes answered that is was the temple of Salamon

the whiche was in edefyenge. xlvij. yere / and this Ihesus sayde that he sholde destroye it / and reyle it agayne in thye dayes. I am sayd Pylate without gyfte of spyls lunge of this mannes blode / and that shall ye well se / what wyll ye do with hym. The Jewes that were full of enuye cryed all with one voyce / the shedynge of his blode be vpon vs and vpon our chyldren.

**Now** Pylate toke of the moost auncient men of the lawe / as bysshoppes & other maysters to counseyle.



**Then** Pylate toke of the moost auncient men as bysshoppes and maysters of the lawe and sayd. **Why** doo not agens this symple man for I doo you to



wete that he is not worthy to be deed/ is not he more  
worthy that hath heled maladyes than he had broke the  
sabbot daye. Than sayd the Jewes/ a good Iuge take  
hede yf ony man hath done a forsaite ayenst Cesar/ we  
re he not worthy to be deed. And than Pylate sayd vnto  
them yes. Than sayd the Jewes moche more is he wor  
thy that forsaith ayenst god/ for he sayd hymself that  
he is goddes sone / for whan we coniured hym that he  
sholde tel vs yf he were goddes sone or not/ he denyed it  
not/ & yet he sayd that we sholde se the sone of man syt  
tyng vpon the ryght hande of the godhede/ & comynge  
out of the skyes of heuen. And whan Pylate herde this  
he ledde our lord Ihesu vpon that other parte of the  
parloze and sayd to hym. Man I ne wote what I may  
do with the. Than sayd our lord Ihesu to Pylate. Moy  
ses and the prophetes here befoze preched of my passyon  
and of my resurreccyon. Whan Pylate herde this he p  
nounced all the wordes of our lord to the Jewes. And  
anone the Jewes sayde to Pylate. What woldest thou  
here more of his fals sclaundze. Than sayd Pylate/ take  
hym in to your synagoge/ and deme there on hym your  
lawe. The Jewes answered/ our lawe commaundeth  
that yf ony man syn or trespasse ayenst ony man he shal  
withdraue hym. xlii. dayes out of the temple. And he  
that synneth or trespasseth ayenst god by sclaunder/ our  
lawe byddeth that he shal be stoned to deth. And for as  
moche as Ihesus sayth that he shal sytte in heuen vpon  
the ryght syde of the dypune mageste/ and that he shal  
come from heuen in to the skyes/ for this sclaunder we  
wyl that he be crucifyed. Than sayd Pylate that is not  
good that ye caste you for to do. And than Pylate looked  
aboute hym & sawe many men and women that wepte  
foze/ and helde theyr countenaunce vpon hym. Than

sayde Pylate to the bysshoppes of the lawe I se well  
 that moche of the people wyll not that this man dye.  
 Than sayde the maysters of the lawe. Good Ihesu we  
 se well that he must be deed / & for drede of wrole deeth he  
 may not lyue. Than sayd Pylate. what is the cause that  
 he sholde be deed fore. Than sayde the Jewes bycause  
 þ he sayth that he is goddes sone / & ther with a kynge.

How Pychodemus spake to Pylate for Ihesu.



**P**ychodemus that worthy prynce was that  
 tyme afore Pylate and thus he sayd. I haue  
 oftre tymes spoken to þ maysters of the lawe  
 and to all the Jewes and thus I haue sayd  
 vnto them that vngoodly and vntuly they  
 do amysse ayenst Ihesu for many glorpous sygnes and  
 tokens hath he wrought amonge vs that neuer none

of our forne faders wrought afoze vs / & therfore I coun  
seyle you let hym goo and do hym no moze harme / for yf  
the tokes and myracles be of god that he hath wrought  
it shall endlesly endure after his dayes / and yf it be not  
of god but by enchauntement oz by some charme it shall  
not endure. For Moyses that was of god he shewed ma  
ny tokens in Egypte whiche that god badde hym do afo  
re kynge Pharaon / than was there two men. James and  
Jambres the whiche were Jouglers and wytyches that  
deceyued the people they made the same tokens that  
Moyles made. And the Egypcyens helde the tokens of  
god. And for they were not of god they perysshed / and  
all that euer helde withall / and therfore I saie let this  
man go / and do hym no moze harme / for I saie forsothe  
he is not worthy to be deed / and parauenture this Ihes  
sus may be a prophete sente to vs / as Moyses sayd to  
our forne faders that our lord god sholde chosse & sende  
a prophete of our owne nacyon / and that we sholde he  
re / and byleue hym as god hym selfe. And parauenture  
this may be the same man that god sayd thus of. And  
this Ihesus be the same man sente of god he is come to  
the saluacyon of all mankynde the whiche byleueth hym  
truly. And vnto the dampnacyon of theym that byleue  
not ryght as our lord god sayd vnto Moyses that yf  
ony man refuse the prophete / and wyll not here what  
he shall saie in my name he shall be put out of my peo  
ple / all this haue I sayd vnto the prynces of the lawe.  
And whan that the Jewes herde this that Archodem<sup>s</sup>  
sayd afoze Plate / they sayd thus. We se well that thou  
arte a dysciple of Ihesu / and therfore thou spekest for  
hym. Than sayd Archodemus vnto the Jewes. I tha  
is not this lord Plate here a dysciple of Ihesu that  
hath spoken thus for hym / is not he the hygge Justyce

under Celsare the Emperour. Whan the Jewes herde  
this than they sayd to Pychodemus. Ye take thou the  
trouth of Ihesu / and that thou may haue thy dwellynge  
place with hym. Than lyfte vp Pychodemus his handes  
to heuen and sayd. God graunte that I may haue  
parte of the trouth of Ihesu / and a dwellynge place  
myght I haue of hym / god graunte that it may be soo  
as ye haue sayd.

How certayne Jewes shewed to Pylate the myrac-  
cles that cryst had done.

**A**nd anone there starte forth a newe afoze Pyl-  
late / and thus he sayd. My lord Pylate I aye  
be dyeden. xxxiij. yere / and eury daye for y moost parte  
in peryll of deth / & so it befell that my lord Ihesu came  
by me & had pyte on me / and than he badde me take my  
bedde and go home in to my hous / and anone with his  
wordes I was made hole. And anone after came an  
other Jewe afoze Pylate and thus he sayd. My lord  
Pylate I was pooze blynde / as my lord Ihesu passed  
afoze me I sayd to hym Ihesu the sone of Dauid haue  
mercy on me. And he had mercy on me / and he put his  
hande to myne eyen & than I sawe. And than an other  
Jewe that stode afoze Pylate sayd. Syr I was a mes-  
sell & my lord Ihesu cryst made me hole with his word  
de. After that came an aeged woman afoze Pylate and  
sayd. My lord Pylate I was dysleasid with the rde  
flynge thre yere and more / and I dyde not but touche the  
hemme of the vesture of my lord Ihesu / and anone I  
was made hole of my maladye / & therfore my lord Pyl-  
late haue mercy on hym / and doo hym not to deth. And  
whan Pylate herde this he fered. And anone a grette

company of Jewes that our lord Iesu had heled cryed  
all with ony voyce. A grete sauour of the people is our  
lord Iesu. Whan Pylate herde this he sayd vnto Cay  
phas and Annas / and other maysters of þe lawe. I mer  
uayle why that your forne fathers prynees & byschoppes  
of the lawe heled not men of theyr infyrmytees / as this  
man dooth. And they answered no worde therto. And  
these men that our lord had heled cryed with one voyce  
Our blessyd lord Iesu hath wrought many dyuine  
myacles / as he that reysed Lazar fro deth to lyfe / wh  
che had layen deed foure dayes in the erth / and our lord  
Iesu by the vertue of his wordes reysed hym out of  
his moment and brought hym alpye amonge vs his sy  
sters / and made hym to syt with hym at his table. Whā  
Pylate herde this he was al abasshed for fere and cryed  
with an hygh voyce to the Jewes and sayd. Men what  
is this that ye wyll do. I se that without gyfte ye wyll  
shedde the blode of hym that hath no thynge wrought  
amysse. Thā rose Pylate vp and toke Archodemus to  
hym and these xij men whiche that sayd that our lord  
was not bozne in fornycatyō / and thus he sayd to them  
Syr I haue grete affeccyon in you / tell to me what I  
shall do with hym. And they sayd syr we can not save /  
but we wyll neuer assent to the wyll of the maysters of  
the lawe / nor to theyr werkes / and therfore let them se  
well to theyr soules that they may be saued at the daye  
of Iugement. Than turned Pylate to the maysters of  
the lawe and to the other Jewes and sayd thus to them  
Syr ye knowe well that it is the custome amonge vs  
to deliuer a prysoner to the people for the loue of our sa  
bot þe hye daye of sacrefyce / and syr ye knowe well that  
I haue in my pryson a noble prysoner a man cleer whi  
che is worthy to be deed / whose name is Barabas / wyll

ye that I delyuer you hyf/or elles Jhesu whiche is with  
out gylte and not worthy to dye. The prynces and þe bys  
shoppes and the olde men they sayd wih one voyce we  
wyl that thou delyuer to vs Barabas. Than sayd þe  
late what wyl þe than saye that I do with Jhesu whi  
che is called cryst. Thā sayd the Jewes with an hie voy  
ce/let hym be crucifyed/and some sayd yf thou let hym  
go thus/ thou ne arte Cezars frende syth that he sayd  
this foule sclaunder that he is goddes sone/ and ther to  
a kynge/for who so euer sayth that he is a kynge/he spe  
keth ayenst Cezare. And whan that þe late herde this  
he was wonders heuy/ and thus he sayd to the Jewes  
all dayes from the begynnynge ye haue be contrar pous  
to them that hath done well to you/ & to hym ye haue do  
ne moche harme & moche turmentynge. Than sayd the  
Jewes what is he that hath done so moche good to vs  
Than sayd þe late our god whiche hath holpē you and  
delyuered you out of þe handes of Egypte whiche drow  
ned your enemyes in the depnesse of the reed see & ledde  
you thurgh the water of the see also dye as vpon the  
grounde. And also in deserte he reuyed vnto you māna/  
and made water come out of the harde stone in deserte  
whiche that ye dranke of & all your beestes. And also he  
gaue to you the .x. commaundementes of the lawe. And  
in all these commaundementes that he hath charged you  
with/ ye haue ben contrar pous to your god. As whan  
ye made a calfe to be your god/ whiche wolde haue bys  
hercyed you and destroyed you ne had. Moyses be your  
mayster/that prayed to your god for you for the peryl þe  
ye were in/and now ye saye to me that I hate my kyng  
and am not his frende yf I delyuer not this man Jhesu  
that hath cured moche of your people of many infirmy  
tees whiche is youre kynge that neuer dyde euyl but



euer moche goodenesse and profyte. Whan the Jewes  
 herde this they were full of angre & maltalent / and thus  
 they cryed all togyder & sayde. Our kynge is Cesar em-  
 perour of Rome. For we knowe well that Ihesus is no  
 kynge though he that kynges sought hym in Bedleem &  
 sayde that they sought the kynge of Jewes / & offred to  
 hym gyftes / but yet is he therfore no kynge / we knowe  
 well that whan Herode herde saye that they sought the  
 kynge of Jewes / he wolde haue slayne hym therfore.  
 And so he dyde slee thousandes of chyldren therfore in  
 Bedleem and all the countree aboute / as we haue sayd  
 to you here before. Whan Pylate herde this he comaū-  
 ded them to be slayn / & than he sayd to them. Is it not he  
 than that Herode sought for to slee. And the Jewes an-  
 swered & sayde that is was he. And anone Pylate dyde  
 comaūde water to be brought to hym / and afoze them  
 all he wasshed his hādes sayenge thus. I am not gylty  
 of the spyllynge of this ryght full mannes blode / & that  
 may you well se / but the blode of hym be vpon you and  
 vpon your chyldren. Than comaūded Pylate that a  
 gret company of knyghtes sholde be brought afoze hym  
 to his parloure. And than Pylate kest the sentēce vpon  
 our lord Ihesu cryste / and thus  
 he sayde to hym.



How Pylate commaūded the  
 Jewes that no bplaynes sholde  
 put Ihesu cryste to his passyon /  
 but knyghtes.

A Syn own people hath dy-  
 spreued all the euer I ha-  
 ue spoken for the / and therfore  
 I comaūde at the begynnynge

that no man laye handes on hym but yf he be a knyght  
or elles of gentyll blode/for it is not syttyng that a kny  
ge sholde be slayne of vylaynes/ & therfore I comaunde  
that at the fyrste begynnynge that he be scourged to the  
pleasynge of the fyrste pynces/ and than lyfte hym vp  
vpon the crosse/ and with hym two theues the whiche  
that hath ben euyl doers/ that one by name Dylmas/  
an that other Gelmas/ and lette them be slayne with  
vylaynes/ and no gentylles to touche them. And than  
our lord Ihesu was ledde out of the parloze/ and the  
two theues with hym/ and than they ledde them in to  
an other parloze/ wherein was a pyller of whyre mari  
ble/ and there they dyspoyled our lord Ihesu out of his  
clothes/ and bounde hym naked vnto the pyller/ and  
there they bette hym and scourged hym with perdes &  
whyppes/ soo hugely that there was noo skynne hole  
vpon hym/ and that was a pytefull syght for to se that  
blesyd body standynge all naked befoze all the people  
scornynge & sayenge thus to our lord god in his scour  
gynge/ do gladly our kynge for this is our fyrste begyn  
nyng. And than the maysters of the lawe layde to the  
knyghtes/ do on our kynge a softe garment/ and lete vs  
crowne hym for our kynge. And than the knyghtes dys  
de vpon hym a cloth of sylke whiche for haboundaunce  
of blode was so clonge to hym/ that at the pullynge of it  
was ankyndred folde more payne to hym than was his  
scourgynge. And whan they hadde pulled of this gar  
ment they dyde on hym a teed mantell of sylke/ and af  
ter that they set a garlande of thornes vpon his heed/ &  
they pressed soo soze the garlande of thornes vpon his  
heed that the thornes perced downe in to his brayne/ &  
soo at the laste they ledde hym to the crosse/ and there  
they crucifyed hym bytwene two theues. Dylmas on

the ryght syde / and Gelmas on the leste syde. And soo they put to his mouth a sponge full of azell and gall and that they put to his mouth for to drynke of. And thus that blessyd lord Ihesu suffered all that euer they wolde doo to hym. And than our lord Ihesu loked vp to the fader and sayd thus. My fader forgyue them this tresspace / for they ne wote what they do / & than the knyghtes kest lottes vpon his vesture for to wete wo sholde haue it / and than the prynces of the lawe with bysshoppes and many other / they cryed vnto our lord Ihesu an thus they sayde. Thou hast heled many other / and thou ne mayst hole thyselfe / yf thou be goddes sone come downe of the crosse and we shall beleue on the. And than sayd þe knyghtes in scoorne yf þe be kyng of Jewes delpyer now thy selfe. And than was comaundyd that a knyght sholde be brought forth the whole name was Longeus / and hym they made to put a spere to Ihesus syde. This knyght Longeus was blynde / and soo the prynces of the lawe made hym for to perce our lordes syde / & so there came out of his bothe blode and water / & soo the blode came rennyng downe by the spere shafte vnto Longeus hande / and he by auenture wypped his eyen with his hande / and anone he dyde se.

**A**nd than Pylate dyde wyte a bylle vpon whiche was wyten. Iesus nazarenus rex iudeorum. That is for to saye. Ihesus of Nazareth kyng of Jewes. And this was wyten in hebrewe / greke / and latyn. And this tytle they put aboue his heed vpon the crosse. Than Gelmas the these whiche henge on the leste syde of our lord sayd thus to our lord Ihesu yf thou be god delpyer bothe the an vs. Than Pylmas that henge on the

Archode.

ryght fynde of our lord Ihesu blamed hym for his wordes/and thus he sayd to hym. It semeth by thy wordes that thou dydest not god nor beleuest not in hym / and therfore arte thou endlessly dampned/for well thou wast that we haue deserued that we suffre deth / but he hath ryght nought forfayted not mydone / and without deserupnge he is brought here to. And whan Pilas had sayde these wordes he loked vpon Ihesu and thus he sayde to hym. Lord Ihesu haue mercy vpon me whan thou comest in to thy kyngdome. And than answered Ihesus vnto hym and sayde. This daye shalt thou be with me in paradyle/and that tyme was aboute myddaye/and fro this tyme vnto none of the day the sonne was hydde and lost his bygghenes/and the bayle of the temple was smyten downe to the grounde in two partyes and some men saye that an aungell dyde it with a trace of fyre. And this aungell sayd many one herpunge I am wytnesse of the passyon of Ihesu cryst. After that our lord Ihesu cryste cryed with an hyghe voyce and sayd. fader in to thy handes I betake my spyrte/and than ye yelded vp his soule vnto his fader. And whan Centurio that was pryncce ouer the Jewes/and Constable in lyke wyse sawe these tokens that were befall he glorifyed god & sayde/forsothe this man was ryght full/and that is well seen by the tokens that are befallen And soo all the people that were there as good folkes whan they sawe these werkes of the vertue of our lord they smote theyr brestes with theyr handes.

**How** Centurio tolde Pilate of þe wonders that was at Cristes passyon/ & the same Pilate tolde the Jewes therof/and of the precyous cloth that our lord was buryed in.



**A**nd Centurio tolde to Pylate all that was  
 befall. And whan Pylate herde this he was  
 wonders heuy and soyr/and so for soyrnells  
 and heuyneffe he ne ete noȝ dranke that day  
 Than called Pylate the Jewes/and thus he  
 sayd to them. Veruayle ye not of the tokens that be be-  
 fallen at the passyon of Ihesu/and that þ sonne lost his  
 lyght and also the daye. And the Jewes sayd to Pylate.  
 Syre it was the clypse of the sonne as we haue vnder-  
 standen of wyse men afoze vs. Than sayd Pylate how  
 may it be that the bayle of the tēple is smyten a sondre  
 and many graues vndone/and deed men rylse vp from  
 deth to lyfe/hath þ clypse of the sonne done all this. All  
 these tokens men tell me are befallen in the crite of Ihesu  
 Archode. B. iij.

rusalem / and yf ye beleue not me aske Centurio / & they  
that were with hym whiche kepte Ihesu. Than were  
these men brought forth afore the Jewes whiche that  
bare wytnesse / & thus they sayde. For sothe we saye that  
in the dyenge of Ihesu the erth groined & shoke as was  
ter dooth whan it is meued / and we sawe that many bo  
dyes arose fro deth to lyfe / & by these tokens we bylue  
that this Ihesus is goddes sone. Than the apostles and  
holy women that had folowed our lord Ihesu fro Gas  
lilee / sawe that was befallen and that men had done to  
hym / dyd we them by themselves. Than Ioseph of Bar  
mathykest hym for to bye a precyous cloth for to wynde  
our lord Ihesu in whan he myght gete graunte of Pry  
late for to haue y body. And on this wyse came Ioseph  
by this precyous cloth as ye shall here. ¶ There was a  
knyght of Capharnane whose name was Leuy. This  
knyght wedded a yonge lady / and by processe of tyme  
they had togyder a doughter / whome they called Syn  
donia and her they put to lernynge / and so by processe of  
tyme she wered a curpous werker / as of clothes of gols  
de and clothes of sylke / and of all other womens wer  
kes. And so at the last whan god wolde this Leuy dyed  
and than his wyfe for the grete loue that she loued hym  
she fell in a grete malady as in a colde passy / so ferforth  
that she myght neyther stee hande nor fote / and so for  
this grete lekenes she fell in a grete pouerte so ferforth  
that she ne had to lyue vpon / but by the werke of her  
doughters handes. And so it befall that vpon the same  
daye that our lord Ihesu was deed this lady sayde to  
her doughter. My doughter Syndonias thou knowest  
well that our grete sabbot daye is nere / than must we  
ete our paske lambe / & on this daye is the grete market  
at Barmathye / therfore good doughter goo and araye



the/and take some of thy werke that thou hast wrought  
and bye vs there suche thnges as is nedefull to the and  
me at this holy tyme. Her doughter Syndonia answered  
to her moder and sayd/moder your wyll shall be done/  
and moder I doo you to vnderstande that I haue  
wrought the curyousest cloth that euer was made/for  
it sell soo graciously to werke that it is more curyous  
than I can skyll of/and than the lady sayd to her doughter  
lette me se that cloth/and Syndonia shewed this  
cloth to her moder. And whan this lady sawe this cloth  
she sayd thus. Blessyd be that lord that hath made the  
to werke suche a cloth/and doughter vpon my blessynge  
sell it to noo man but yf he tell the what he shall doo  
withall. And than this mayde Syndonia wasshed and  
bawmed her/and arayed her to the market/and in the  
market stode Ioseph of Barmathye with moche people  
spckynge of our lordes deeth/and by auenture this  
mayde Syndonia came befoze hym/ & Ioseph of Barmathye  
espied the cloth that hanged on hir arme/and  
asked her yf she wolde sell that cloth. And she answered  
and sayd ye syr. And than Ioseph asked her the pryce &  
she sayde. xxx. besautes. And anone Ioseph payed to her  
xxx. besautes. And Syndonia fell downe to his fete  
prayenge hym that he wolde tell her what he shold do  
withall. And than he answered her and sayde. Doughter  
this daye is deed an holy prophete that men called  
Ihesus of Nazareth/and that holy pphete I purpose  
for to burie & wynde in this cloth/doughter now haue  
I tolde the what I wyll do withall/and therfore tel me  
who made this clothe that I haue bought of the. And  
this mayde sayd that herselfe made it. And Ioseph asked  
her what was her name/and she sayde Syndonia.  
Than sayde Ioseph now after you I shall name this

cloth/for this cloth shal be named Syndonia/and than  
this mayde wente home to her moder & tolde her how  
she had spedde/and her moder asked her what shold be  
done with the cloth. And Syndonia tolde her that the  
holy pphete that was that tyme deed sholde be buryed  
therin. And who shall bury hym therin sayde this lady.  
And Syndonia sayd that Ioseph of Barmathye sholde  
burye hym therin. And whan this lady herde this she  
sayd thus. Wolde my lord god & that prophete that I  
had gyuen that cloth to his buryenge. And anone with  
that worde she was more holer than euer she was afore.  
And anone the lady and her doughter fell downe to the  
grounde vpon theyr knees thankynge our lord god of  
this gloriuous myracle. And so afterwarde our lord gas  
ue them suche grace that the moder was wedded to a  
worthy duke / & her doughter was Emperesse of Rome  
And so they lyued euer after in our lordes seruyce/and  
whan Ioseph of Barmathye had bought this precyous  
cloth whiche was lord and Constable ouer all pylates  
men/he was a full good man & a ryghtfull/he was not  
assented to the accusacyons and wordes of the Jewes  
he abode the kyngdome of god/& so he came to pylate &  
asked hym the body of Ihesu. And pylate graunted hym  
it. Than this Ioseph & Archodemus toke downe the  
body of Ihesu of the crosse/and hym he wounde in this  
Syndonia that he had bought/& he buryed hym in his  
monument/where as neuer man was buryed in/& so the  
Jewes wolde haue slayne Ioseph & the .xii. men that  
had spoken for our lord Ihesu afore pylate. And also  
they wolde haue slayne Archodemus/& also those that  
our lord had made hole of many grete infyrmytees/&  
also they had dyscouered afore pylate all his good wer  
kes that he had done in euery place.

**H**ow the Jewes conspyred euill agaynst Archodemus and Joseph/and of meny other m. uayles.



**T**han Archodemus shewed hymselfe to the Jewes/ bycause he was theyr prynce & theyr guyde / & soone after there gathered a grete multitude of Jewes in to the temple afore Archodemus/ and thus he sayd to them. how may this be that ye are entred in to this holy temple whiche haue

your handes bloody of the deth of Ihesu that ryghtfull man whome ye haue vnruly crucifyed. Than answered to Archodemus Annas and Cayphas/ Symeon/ & Datan/ Gamaliel/ Judas/ Leuy/ Reptalim/ & all the other Jewes/ how arte thou so hardy to come amonge vs that arte consentynge to Ihesu/ and therfore suche parte as he hath must thou haue with the in this worlde. Than answered Archodemus and layd Amen/ the peas of Ihesu be with me in this worlde/ and in that other endlesly. And the Jewes answered & sayd Amen.

Archode.

C. i.

And as Nichodem<sup>9</sup> had answered thus/came Joseph  
of Barnathye amonge them & sayd thus to the Jewes  
why be ye heuy to me w<sup>th</sup> maletalent for I asked y<sup>e</sup> body  
of Ihesu of Pylate/ & I do you to wet that I haue bus  
tyed h<sup>y</sup> in my newe monument/ & woūde hym in a pres  
cyous cloth that is called Syndonia. And I saye to you  
that ye haue brought euyl & synfully that ye haue bus  
truly crucyfyed Ihesu without deseruyng & also maly  
cyously ye perced his syde w<sup>th</sup> a spere/ & whan the Jewes  
herde this they toke Joseph & comafided h<sup>y</sup> to be kepte  
well/ & thus they sayd to Joseph. we knowe well that y<sup>e</sup>  
arte not whor<sup>y</sup> to haue a buryenge place amōge vs/ for  
we shall gyue the flesshe & carcyne to wyde beestes/ &  
wyde fowles/ and to be deuoured with hōūdes. Than  
Joseph sayd to them these wordes/ ye be lyke to proude  
Golvas as the prophete sayth/ to me lōgeth vengeaūce/  
& I shall yelde it sayth god. And ye whan h<sup>y</sup> Pylate was  
shed his handes & sayde. I am vngylty of this mannes  
blode shedyng/ ye answered & sayd/ the blode of hym be  
on vs & on our chyldren/ wete it well that fro that tyme  
forwarde shall y<sup>e</sup> w<sup>ra</sup>th of god come vpon you & vpon  
your chyldren as your selfe sayd: & whan the Jewes her  
de this they were ryght angry/ & put Joseph in a derke  
pryson/ & shette the doze strongly and put therto keepers  
Than Annas & Cayphas and others byschoppes of the  
lawe/ best for to assemble them after the sabbot dāe for  
to see Joseph/ & whan they were assembled they sente  
to the pryson and bndyde the doze/ but they founde not  
Joseph therein/ wherfore they were sore abasshed.

**E**How one of the knyghtes that kepte the sepulcre of  
our lord came and tolde the maysters of the lawe how  
our lord was gone in to Galilee.



**A** And as they were in this manner wayfaring they anon entered in to the synagoge / and amonge them there came one of the knyghtes that kepte the sepulchre and to them he tolde ryghte spkerly that our lord Ihesu was not in the monu-  
 mente.

And anon the maysters of the lawe asked hym where that they had done hym. And the knyghte thus answered them and sayde. As we kepte the graue the erthe shoke / and than we sawe verily that an aungell descended downe from heuen and lyfted vp the stone from the monumente / and sette hym there vpon / and his face was very bryghte / and his besture was whyte as snowe / and for the grete drede that we hadde we laye as we were deed. Than we herde the aungell saye vnto the women that were comen to the sepulchre / dysmays you not nor drede you not / for I knowe well that ye seke Ihesu that was crucyfied / but I doo you to wete that he is risen and his not here / for ye shall se hym in Galylee / as he sayde to you before. And whan the prynces of the lawe herde this they sayd to the knyghte. Is Ihesus than on lyue / we may not bylue this that ye saye. Than the knyght answered them. Ihesus

Ryphode.

Cis.

hath done many myzacles that ye haue well herde / and  
seen and ye byleue it not how sholde ye than byleue vs  
but your owne demaunde is good / whan ye aske yf Jhesu  
be on lyue / whome than sayd the Jewes to þ knyght  
we shall yelde to you Ioseph yf ye wyll yelde to vs Jhesu  
for we do you to wete that Ioseph is in Barmathye  
Than sayd the knyght / & we do you to wete that Jhesu  
is in Galylee risen from deth to lyfe / & there they sholde  
se hym. An whan the Jewes herde this they had grete  
dredde / & thus they sayd amonge themselfe / yf men here  
these wordes of these knyghtes they shall all byleue in  
Jhesu. Than they assembled them togyder and gaue to  
the knyghtes treasour / and thus they sayde to them. Go  
ye and say to the people as ye laye & slepte his dyscyples  
came pryuely by nyght & stole þ body of Jhesu / & yf by  
late knowe herteof we shall excuse you. Thus the knyghtes  
toke this treasour & proclaimed as they comaunded  
them / & so theyz wordes were soone spredde all aboute.

**T**han came there thre men whiche that hyght fyr  
nees / Abbas / and Leuy / these thre men came  
fro Galylee in to Iherusalem / and thus they sayd to the  
prynces & to all them that were in the synagoge. Syr  
we haue herde & seen Jhesu whiche that ye crucifyed &  
syt & speke to his dyscyples vpon the mount of olyuete  
and there he preched to them and sayd. Go & preche my  
name & my gospels thurgh out the worlde / baptysynge  
in the name of the fader / and the sone / & the holy ghoost  
And what so euer he be that wyll be baptysed & byleue  
in me / he shall be saued / and he that byleueth not shall be  
dampned. And whan the prynces herde this they sayde  
to these thre men. Men gyue praysynge & worshyp to  
our lord Jhesu and be a knowe yf this be true that ye



haue herde and seen / & these men sayd all toggyder with  
one voyce / by that lord that is god of Abraham / of ysa-  
ac and Jacob / We sawe Ihesu syttyng and prechynge  
to his dyscyples / and yf we couer this that we haue her-  
de and seen we sholde do grete synne. And anone þ pryn-  
ces rose vp and helde the lawe in theyr handes / & thus  
they sayd to them. We coniure you by the lawes of our  
lord that ye kepe this counseyle that ye haue sayd to vs  
of Ihesu / and so they gaue to these thre men grete trea-  
soure / and so they sente thre knyghtes with them for to  
brynge them in to theyr owne countree / and that they  
sholde no longer abyde in Iherusalem.

**S**o came there a grete assemble of comyns to the  
prynces / and thus they sayd with a grete com-  
playnt / what tokens are these that are befallen in Isra-  
hell. Than Annas and Cayphas cōforted them & sayd /  
we ought not for to byleue the knyghtes that kepte the  
sepulcre wherin that Ihesu was put / they sayd to vs  
that they had seen an aungel lyfte vp the stone from the  
monument / and perauenture his dyscyples sayd to the  
knyghtes / and we wote well þ they gaue to the knygh-  
tes grete treasure for to saye thus / and so they stale as-  
wayne his body / thus men ought to byleue vs rather  
than the dyscyples that gaue to the knyghtes grete trea-  
soure for to bere false wytnesse. Than rose Pychode-  
mus vp and thus he sayd to them / ye haue herde what  
these thre men haue sayd & sworne vpon the lawe that  
they sawe Ihesu syt and speke to his dyscyples vpon þ  
mount of olyuete / and there he styed vp to heuen. And  
ye wote well that the scrpyture telleth vs that Elye the  
holy prophete was rauyll hed in to paradyse / and whan  
men asked his dysciple Elyzewe where that his fader

Pychode.

C.iii.

Elye was / he answered rauylled in to heuen. & than they supposed well y he was rauylled by the holy gost & lette hym somewhere on the moūtes of Iſrahell / & therfore they ſayd let vs ſeke ſome men that may go and ſeke hym. So they wente and ſought thre dayes and thre nyghtes / but they coude not fynde Elye / and therfore I counſeyle you to ſende ſom fore to ſeke y moūtes of Iſrahell / for parauenture the holy gholt had rauylled Iheſu / & parauenture he may be founde / let vs than do penance for the treſpaffe that we haue done. This counſeyle of Pythodemus was pleaſynge to all the Jewes & ſo they ſent men for to ſeke our lord Iheſu / but they myght not fynde hym in no place. And whan theſe men were repayed agayne they ſayd to the Jewes / we haue ſought Iheſu on euery hyll of Iſrahell / & in euery dale & i euery place / but we can fynde hym no where but we haue founde Joſeph in y cyte of barmathye / & whan the prynces herde this they were wonders Joyful and mery / & they gloryfied god that Joſeph was founde / & ſo the Jewes & maſters of the lawe aſſembled them to gyder / & keſt omōge them how they myght ſpeke to Joſeph / & ſo they made lettres y whiche ſayd thus. Deaſe be with the & alſo with them that be with the / we knowe we well that we haue ſynned in god & in the / and therfore fader Joſeph come to vs ſyth y we haue knowyge that we haue greuouſly ſynned & treſpaffed apenſt the & hugely we meruayle of thy delyueraunce & takynge awaye fro vs. we knowe well y we coſpyred euyl counſeyle apenſt the / but god delyuert the fro vs / but prayſe be with the fader Joſeph worſhyppes of all people.

**How the Jewes choſe. viii. men that were Joſephs frendes to delyre hym to come to them.**



Joseph.



**F**orth the chole. viii. men whiche that were fre  
des to Joseph & sayd / whan ye come to Joseph  
salue hym in peas / & do to hym gretynge on our behal  
fe and delpuer to hym these lettres . So these mē went  
forth to the cyte of Barmathye / and whā they came afo  
re Joseph they salued hym & grette hym / & delpuered to  
hym the lettres. And whan Joseph had redde these let  
tres he sayd thus. Blessyd be my lord god that hath cou  
uered me with his wynges / and also blessyd myght he  
be y<sup>e</sup> hath saued me from all myscheues . Than Joseph  
ladde all these men in to his place / and the nexte day af  
ter he toke his hors and rode with them in to Iherusa  
lem. And whan the Jewes with the maysters of the la  
we herde tell of his comynge they wente woꝝthpyfully  
C.iii.

apenst hym / and whan they mette with hym they sayd  
thus to hym. Peas be at thy comynge fader Joseph / &  
Joseph answered. The peas of our lord be to all his  
true people. And than the maysters of the lawe with all  
the people they kyssed Joseph. And Archodemus ledde  
Joseph in to his hous. Than the nexte daye after An-  
nas and Cayphas and Archodemus ladde Joseph in  
to the temple / & thus they sayd to hym. fader Joseph  
gyue vs knowlege and to god in his temple of that we  
shall axe of you / fader Joseph ye knowe well that ye bu-  
ryed the body of Ihesu / and fader ye knowe well þ we  
shette you in pryson / & we coude not fynde you therin /  
& therfore tell vs what befall there. Than Joseph an-  
swered and sayd. whan ye dede shette me i the close pry-  
son vpon the sabbot daye as I was in myne oryson &  
prayers þ place was spredde aboue me with huge lyght  
as me thought from the foure partyes of the ayre. and  
so I lyfte vp my heed and sawe my lord Ihesu stande  
faste by me thynynge with grete clerenesse / & so for dre-  
de that I had I felle downe flatte to the groude. Than  
my blessyd lord Ihesu hente me by the hande and lyfte  
me vp from the grounde / & washed my face kyssynge  
me & thus he sayd to me. Broder Joseph thou art cleane  
by the water of the fayth / for thy synnes ben released &  
forgyuen / and therfore my frende haue no drede but be-  
holde me & knowe what I am. And so I dyde beholde  
hym & sayd / my mayster Elze. And he answered agaye  
ne & sayd. I am not Elze but I am Ihesu cryst þ whi-  
che thou buryed worshypfully / & than sayd I to hym.  
Lorde shewe me thy monument where as I buryed þ.  
And than my lord Ihesu hente me by the hande and  
ladde me to the monumente / and there he shewed me  
the precyous Syndonia that I wounde hym in. And

than I knewe herely that he was my lord Ihesu / & so  
I fell downe and worshypped hym / and sayd my lord  
Ihesu blessyd myghte thou be that arte come hyder for  
to bylpte me / and thzugh thy grace hast delyucred me / &  
so he helde me by the hande and ladde me to the cyte of  
Barmathye. And than he ladde me in to my place and  
sayd to me. Ioseph broder peas be with the. And loke  
þ thou go not out of thy place these .xl. dayes / for the Je  
wes shall do many grete dystresses to many of my fren  
des / & now shall I goo to my dyscyples & speke to them  
of the saluacyõ of þ worlde. And whan he had sayd that  
worde / he vanyshed awaye from me. and whan þ pyn  
ces of the lawe & other Jewes herde this that Ioseph  
sayd / they were hugely abasshed / & for the grete drede þ  
they had they fell downe to the erth / and soo they cryed  
and sayd. what tokens are these that are befallẽ in Isra  
hell the knyghtes that kepte the sepulcre bere wytnesse  
þ they sawe an aungell descende downe from heuẽ / and  
that Ihesu was rysen fro deyth to lyfe / and that he shall  
be seen in Galylee. And we knowe well that Ihesu was  
a man / and his fader and moder we kniwe well / bothe  
Ioseph and Marye. what may we saye here ayenst.  
Than sayde a Jewe whose name was Leuius. I knowe  
we well the begynnynge of Ihesu / for I haue ben mos  
che with them / for vpon a tyme as I was in the temple  
in myn offrynges and oꝝplons / that same tyme saynt  
Symeon toke hym in his armes / and thus he sayd to  
hym. My lord god lette now thy seruaunt come to the  
in pras / for myn eyen haue seen thy helth. that thou oꝝ  
dynded oꝝ ony people was. Than sayd the Jewes. Let  
vs sende for these thze men that sayde that they sawe  
Ihesu spekyng to his dyscyples vpon the mounte of  
olyuete. And so they sente for thele thze men / and whan

they were comen afore them they sayd truly that god of heuen was on lyue / and that we sawe verely how that Ihesu steyd in to heuen afore all his dyscyples.

**A**nn answered Annas and Caphas / our lawe sayth that by the wordes of two or thre is suffy cyent wytnesse / what may we saye here to / we knowe well that Enoke pleased god / & was rauysht in to he uen & the sepulchre of Moyses myght neuer be founde Plate deliuered to vs this ihesu whiche we bete with scourges / & crowned hym with thornes / and afterwarde he was crucifyed / & smote hym in the syde with a spere & Ioseph buryed his body i the sepulcre / whiche p now bereth wytnesse that he is on lyue . And these men saye that they sawe hym styte vp i to heue / & than Ioseph tolde an other grete meruaylle p there rose vp many deed bodys out of theyr graues I wote well that some men of them haue ben in Iherusalem / whiche that mysbyle uers haue not seen / & we knowe well that saynt Symeon receyued Ihesu in his armes in the temple / p whiche was a full holy man / this Symeon had two sones whose names were Gariis & Leucius / & we were at theyr deth and at theyr buryenge. Goo now and serche theyr graues / but I wote wel they be not there / but they be in the cyte of Barmathye in oylsons & speke to no man / but kepe them still as though they were deed / and therefore let vs go to them with wo:sthypp / & byrnge them to the temple / & whan we haue conured them parauenture they shall tel vs somwhat of the resurreccyon of Ihesu / and how that he rose from deth to lyfe.

**A**nd how the Jewes wente to seke two deed men p were rylen from deth to lyfe in Barmathye.





**A**nd so al the Jewes & maysters of the lawe  
 wente to the graues of these two brethren  
 and so they founde them not there. And ano-  
 ne they wente to the cyte of barmathp whi-  
 che was .xl. myle fro Iherusalem / & so they  
 founde them lyenge. Than they kyssed them and ladde  
 them with them to Iherusalem with grete wo:shyp / &  
 than they lad them i to theyr synagoge / and whan they  
 had shette the doores surely they toke theyr lawes / & con-  
 fured them by the lawe of Israhell / & by god adonay yf  
 þ they lyued / and yf þ Jhesu was god of Israhell þ rey-  
 sed them. whan Garus and Leucius herde this contri-  
 sacyon they looked by togyder in to heuen. And than  
 they made sygnes of the holy crosse on them / and than

they sayd and spake / gyue vs parchment & ynke / that  
we may wyte thynges that we haue herde & seen / & so  
they gaue to them bothe ynke and parchemēt / & whan  
they were set they wrote bothe togyder and sayd thus.

**O**ur lord Ihesu cryst is resurreccyon of the deth &  
lyue that bpleue vpon hym / suffre vs to say the secretes  
of thy dyuine mageste that thou dydest in hell by þ  
deth of thy holy crosse / for we be cōlured by the for to lpe  
ke of the / thou hast cōmaunded to thy seruaūte by M<sup>ys</sup>  
ghell thyn archaungell that we sholde tell the secretes  
of thy dyuine mageste what thou dydest in hell after  
thy holy resurreccyon as we were with our forne faders  
in the grete preuy depnes of derkenes / there came a gre  
te bygghtnesse as it had ben a beime of lyght fro the son  
ne / and þ kest a lyght royall vpon vs / and anone Adam  
that was our fornfader / and patryarkes & prophetes  
rose vp lyghtly & sayd . This is the lyght of hym þ be  
bygght vs for to sende to vs endeles lyght . & anone ysaac  
with an hygge boyce began for to saye .

**T**his is the lyght of our fader sone of god as I sayd  
here afore whan I was on lyue in the londe of zabilon  
and neptalem ouer the flomiozdan . The people that sa  
te in derkenes sawe grete bygghtnes of lyght & þ lyght  
was sente to them that sate in the shadowe of deth that  
was there as it had ben a sterre shynynge aboue vpon  
vs . And as we were in this Joye and gladnesse of this  
lyght þ shone vpon vs there came to vs our fader Syme  
on & thus he sayd to vs with grete Joye .

**G**lorifye our lord god Ihesu cryst our sauour whi  
che I receyued a chylde in the temple / and toke hym in  
myne armes sayenge thus / let now thy seruaunt passe

for myn eyen haue seen thy helth/whan all the grette cō-  
pany of sayntes that were in hell herde this they were  
wonders Joyfull & mery. And after came an other man  
to vs as it had ben an heremyte/ & our forne fader asked  
hym what he was/ & he answered agayne and sayde. I  
am a boyce of a prophete of an hye company for I haue  
gone afoze the face of his compynge/ & also to make redy  
the waye of his compynge/ and to gyue helth & cōpyng  
to his people in the remyssyon of theyr synnes/ & whan  
I sawe hym come to me I was fulfyllid with the holy  
ghoost/ and thus I sayde/ se the lambe of god & beholde  
hym that dooth awaye synne of the worlde/ and hym I  
haue baptyssed in the floum Jordan & vpon hym I sawe  
the holy ghoost descende in lykenes of a doue. And than  
I herde a boyce that came fro heuen sayenge thus/ this  
is my sone in whome grette pleasynge is vnto me. And  
now I am come befoze hym to you to shewe to you the  
sone of god is come fro heyght for to delouer vs that lyt  
in derkenesse/ and in the shadowe of deith abydyng his  
mercy. Whan that And our forne fader was baptyssed  
anone he sayd to Seth his sone. Tel to thy chyldren & to  
patryarkes and prophetes that the aungell sayde to the  
whan I sent the to the gates of paradyse that thou shol-  
dest praye our lord god & he wolde sende to me by his  
aungel of the fruyte of lyfe/ & also of the oyle of mercy for  
to anoynt withall my membris suche tyme that I was  
fulfyllede full of malady & sekenesse. Than Seth stode  
vp & sayde with an hygh voyce. As I was at the gates  
of paradyse prayenge our lord god of the oyle of mercy  
our lord sente Myghell his archaungell sayenge thus  
vnto me. Our lord god hath sent me to the/ trauayle nat  
for to haue the oyle of mercy to anoyng with Adam thy  
fader I do the to wete thou mayst not haue it vnto the

last daye be complete of. b. M. and. b. C. yere. And than  
shall the sone of god Ihesu cryste come in to the world  
for to reyle the body of Adam thy fader/and the bodyes  
of the holly sayntes patriarkes and prophetes/ & than  
shall he be baptysed in flomior dan/ & whan he cometh  
out of the water than shall he anoynt with the oyle of  
mercy all those that shall byleue in hym/ & than shall the  
sone of god go downe to hell and lede Adam thy fader  
in to paradysse to the tree of lyfe & mercy. Whan the pa  
triarckes & prophetes herde this the whiche Seth had  
sayd/they made than grete Joye and gladnesse/ and as  
they made this grete Joye Sathan the prynce of hell  
and mayster of deeth sayd to the mayster of tourmentry.  
Make the redy for to receyue Ihesu cryste the whiche  
that glorifyeth hymselfe to be sone of almyghty god  
and yet he is man that dyedeth deeth/ for he dyde save my  
soule is heuy ayenst deeth. And this Iesu hath wrought  
many heuynesses & cupples ayenst me for them that I  
made blynde croked & lame & mezell he haty made hole  
by his worde. And also the deed that I haue brought to  
the he hath reyled to lyfe. Than the prynce of tourmen  
try answered to Sathan what is he that is so myghty  
by his worde/ and thou sayest that he is man that dyed  
deeth deeth/ all that euer were myghty in erth thou hast  
brought them to my bodes/ & yf he be so myghty in man  
hode as thou sayest. I saye to s he is so myghty in dyuy  
nyte that we may neuer relyst agaynst hym/ & yf that he  
sayd that he dyadde deeth I saye to the that he wyll dys  
ceyue the and ouercome the at all tymes/ & than answe  
red Sathan to the mayster of the tourmentry and sayd  
Why dyedest thou for to receyue myne aduersarpe and  
thynne I haue made the Jewes for to be agaynst hym/  
and I haue made redy the rodde that he shall be smyten

With/and I haue made redy the tree that he shall be cru  
cifyed on/ & the nayles for to fasten hym therto/ and I  
haue made a drynke with azell & gall that he shall drynke  
/and I tell the that he shall be deed anon/ & I shall  
brynge hym redyly to the. Than answered the prynce  
of the tourmentrye/ this that thou sayest that he by his  
myght hath taken fro me them that were deed/ what  
hopest thou he may be that doth suche maystryes by his  
worde. I drede me ptrauenture that this was he that  
toke awaye Lazar from me and reysed hym that was  
thre dayes deed/ whome that I helde boude in my pry  
son/ and hym he yelded to lyfe by his worde. Than ans  
wered Sathan and sayd. I doo the to wete that he is  
the same Ihesu. And whan y prynce of tourmentrye he  
de this he sayd to Sathan. I coniuere the by thy verue  
& myne that thou brynge hym not here to me. for whan  
I herde the commaundement of his worde I trembled  
and shoke for drede and all my fell sergeantes with me/  
soo that we ne myght kepe Lazar/ but he flowe fro vs  
so swyfte as it had ben an Egle out of the bondes that  
we had hym in/ and the erth that he laye in deed vndyd/  
and yelded hym quicke fro hym/ wenest thou Sathan  
for to holde suche a lorde that toke his seruante fro  
maugre vs all by the vertue of his worde. wete y  
this without doubte yf thou brynge hym hyder  
so myghty to saue all mankynde/ he wyll put  
I laye Sathan and all tho that be wytte in.  
and strayned by theyr synne in our bondes  
shall be deliuered and brought vnto eu  
And as they spake thus togyder there  
it had ben thonder of the holy ghoost.  
(Attollite portas principes dñas) reperi  
glose your gates/ for y prynce of glozy ha.

And whan the prynce of hell herde this voyce he sayd  
to Sathan / go hens fro vs and thou be mighty to fyght  
go fyght with hym that is kynge of glorie. And so hell  
kest Sathan fro hym / & than he sayd to his fell sergean-  
tes / shytte myghtely your gates w<sup>th</sup> yren barres & fyght  
myghtely / & withstande hym myghtely that the kynge  
of blyss come not herein / that our stronge be not taken  
from vs / and we to be put vnto endelelle sorowe. And  
whan the sayntes herde this they sayde with an hyghe  
voyce to the deuylles an to the prynce of turmentynge  
wretches vndo your gates and let the kynge of glorie  
come in. Than sayd Dauid the prophete / prophecied I  
not whan I was lyuyng in erth and sayd thus (*Quia  
hec est dies quam fecit dñs exultemus et letemur in ea*)  
That is to saye / this is the daye y<sup>e</sup> god made / therein we  
may be blythe and gladde. And after hym sayd y<sup>e</sup>saye to  
all the sayntes. Sayd I not whan I was lyuyng that  
the deed sholde be lyfte vp & the bodyes that lye in gras  
ues sholde be reysed vp fro deth to lyfe / & that they that  
be in erth sholde full of Joye / & yet I saye now moze  
ye captyues of deth and hell where is now your pryde /  
where is now your vyctorye. Whan the sayntes herde  
we saye these wordes / they sayd all at ones to y<sup>e</sup> pry-  
nce of hell. Vndo your gates wretches for ye be but taken  
& may not helpe your selfe. Than came y<sup>e</sup> voyce  
the tyme sayenge thus (*Attollite portas bras*)  
at that tyme herde this voyce come two tymes  
naupsedly thus (*Quis est iste rex glorie*)  
that is the kynge of blyss. And than an-  
swered thus. I knowe well that voyce  
is the holy ghost / for I prophecied it afore  
to the hell (*Isis deus fortis et potens  
et ille / ipse est rex glorie*) this is for to saye



Our lord god stronge and myghty / and myghty in ba-  
 taylor / he is kynge of glorie (Et ipse de celo in terram as-  
 perit ut audiret gemitus compeditorum ut solueret filios  
 interemptorum) That is to save / that blessyd lord beheld  
 de fro heuen to erth to here the waymentynge of them  
 that are in bondes / and that he sholde unbynde the chyl-  
 dren that were brought to the deth to be slayne / and ther-  
 fore thou bylayne synkynge hole vndo thy gates that þy  
 kynge of blyss may come in.

**A**nd as Dauid had sayd this to hell / came vpon  
 them the gloriouse desyred kynge of glorie in  
 fourme of mā / and enlumyned all the derkenesse of hell  
 with the gloriouse byghthnesse of his gloriouse face / and  
 all the gates & shyttynge with yron barres & boltes all  
 to braste in his holy comynge / & all the fell fendes made  
 hym space and waye. And whā the sayntes sawe Ihesu  
 our sauour come with aungelles / they were abashed  
 of þy grete Joye to that they ne durst speke / but w gre-  
 te & softe herte they sayd thus. Our lord god & our sau-  
 our thou arte come to vs kynge of glorie to deliuer vs  
 out of the bondes fro these false felons / & blessyd be thy  
 name / for now shall we be made hole. Than came our  
 lord Ihesu & brast all the bondes that we were bounde  
 with / & commaunded that we sholde be deliuered of all  
 anguysshes from that tyme forwarde. And whan the  
 prynce of hell with all his fell sergeauntes sawe the gre-  
 te byghthnesse / they had than huge sorowe and drede.  
 Than .x. prynces of hell rose vp of theyr seates with huge  
 ful comynge and cryenge / and sayd thus with grete way-  
 mentynge. O Iesu how we be ouercome by the / what  
 man arte thou that reylest thy request ayenst god vns-  
 knowynge vs / what arte thou þy brekest all our powre /

Archode.

D.i.

What arte thou that arte so grete & appered soolytell in  
erth. what arte thou that was so meke & lowly in erth/  
& now arte thou a pryncely fyghter in fourme of mā / &  
now kynge of glozpe that was deed & now thou lyuest  
and now all creatures tremble and quake by the crosse  
and by thy deth / & were buryed in a sepulcre & arte des-  
cendet downe to vs / all quicke creatures tremble & qua-  
ke by thy deth / & all the foure elementes shewed theyr  
tokes / and now hast thou deliuered all them that were  
deed & dystroubled / & put to myschefe all our ful fell my-  
nistres. what arte thou þ hast deleuered them that we-  
re dystcryned here amonge vs for theyr synne / and hast  
called them agayne to the þ fyrst fraunchyse . what ar-  
te thou that gyuest lyght to them that are blynde by the  
bryghtnesse of thy godhede . And than all þ were in hell  
cryed with one voyce and sayd. Al what art thou that ar-  
te so myghy a mā & so clere in imageste shynynge with  
out blame & clene of erthly synne / what art thou that  
entrest in to our regyon & countreis without drede / and  
doubtest no poynt of turmentynge but h. se fi o vs all  
tho that were strayned in our bōdes / parauenture thou  
arte that Jhesu þ our pryncce Sathan sayd to our pryn-  
ces that thou shouldest take to the all the power of þ worl-  
de by thy deth of the crosse. Than our lord Jhesu cryst  
toke Sathan and bounde hym and deliuered hym in  
to hell to the pryncce of turmenttye . Than behelde Sa-  
than saynge thus to hym. A thou pryncce of perdycon  
Bellabub with thy thre hedes / kyer vpon þ aungelles  
of god why hast thou do this fals dede. A whiche a dys-  
poylunge thou behyghtest vs than thou lette hym falle  
to suche a dede. what harme thou dyde to vs whan thou  
lette the kynge of glozpe be crucified. A thou fals Sa-  
than thou ne woteste whatte thou hastte done / soze

this Ihesu hath enlumyned all the derkenesse of dethe  
with the clerenesse of his dyspnyte/ & hath now broken  
all the gates of our depe pylons/ & vnbounde all that  
were therein/ & they that were in our tormentyes they  
scoyne vs:/ & by theyr prayres we shal euer after be ouer  
come & neuer afoze durst saye one worde ayenst vs/ and  
now shall neuer none of mākynde come amonge vs but  
euer shall lede vs where they wyll/ & neuer afoze durst  
do ayenst vs/ & nowe are they fylled full of meruaylous  
Joye by the praysonge of theyr lord god. A thou prynce  
of all theywednes/ and fader of all felonyes why hast  
thou done thus/ how durst & do suche a lord be cruce-  
fied/ for now be all tho that were in dyspayre fro the be-  
gynnyng vnto this tyme now in helthe & in endlesse ly-  
te. And we shal neuer here theyr grutchyrge gronyng  
nor wepyng. A thou fell Sathan all & tyeche & thou  
haddest conquered by thyn apple i paradys/ & hast now  
lost by & tree of & crosse/ & all thy Joye is perysshed why  
le that thou hast crucefied hym that was ayenst the/ &  
were thou well that thou shalte suffre tormentye end-  
lesly in myn horryble pylson. A thou fals curled Sa-  
than auctor of dethe & fader of pryde thou sholdest fyrst  
haue enquyred his cause: and yf he had be worthy dethe  
and yf thou haddest founde noo cause of dethe in hym  
thou sholdest haue lefte hym on lyue/ but thou founde  
noo faute nor cause to crucefye hym/ and by cause thou  
were soo hardy to crucefye hym/ thou arte & cause that  
he is entred in to oure regyon/ and wotest thou what &  
hast done. A I saye to the thou hast all forlozne & we wret-  
ches shal dwell in turmentye that euer shal last as hell  
And as Sathan spake thus came the kynge of byssle/  
and thus he sayd to hell. Thou prynce of hell Sathan  
thy power shall be endlesly to dwell here in stede of

Pythode.

D. ii.

Adam and his chyldren & all my ryghtfull people. And  
than our blessyd lord spredde forth his ryght hande &  
sayd/come to me my holy & all that haue myn ymage &  
my lykenesse whiche were dampned to the deth by the  
fruyte of the apple & by the deuyll / & now may ye well  
se that þ deuyll is dampned by the tree & by the crosse. &  
anone all þ sayntes assembled them togyder vnder our  
lordes hande. Than our lord toke Adam by the ryght  
hande & sayd thus to hym. My peas be with the and all  
my ryghtfull chyldre / & all my holy sayntes / & than our  
foznader fell downe on his knees afore oze blessyd lord  
weppinge for Joye / & thus he sayd (Exaltabo te dñe qñ  
suscepisti me nō delectasti inimicos meos sup me. Dñe  
deus meus clamauit ad te et sanasti me deduxisti ab in/  
feris aiam meā: sanasti me a descēdentib⁹ in lacū) This  
is to saye. My lord I shall enhaunce the for that thou  
hast takē me / for thou hast suffred myne enemyes to  
be aboue me. My lord god I haue cryed to the & thou  
hast made me hoie / þ hast brought my soule out of hell /  
& hast saued me from them þ are fallen in the depnesse  
of the lake. And than all þ sayntes fel downe to our lord  
des fete saynge all with one voyce to our lord god / thou  
arte come to vs byer of the worlde / blessyd be thy name  
as thou shewdest to vs by the holy lawes & by the holy  
prophetes / thou bought vs agayne by the holy crosse / &  
thou arte come downe to vs by thy holy vertue for to  
drawe vs fro deth / & fro þ horryble paynes of hell / and  
than our blessyd lord lyfte vp his hande & made þ sygne  
of þ holy crosse on Adam and on his holy sayntes. And  
so he toke Adam by þ ryght hande & styed out of hell vp  
in to the ayre / & all þ sayntes folowed hym. Than kyn  
ge Dauid sayd with an hygh voyce (Cantate dñio can  
ticū nouū quia mirabilia fecit) That is to saye, Synge

to our lord god a newe songe / for he hath wrought mer-  
 uayles (Et hec est gloria oibus sanctis eius) This is to  
 lape / blesyd be god for thy grete Joye to all his sayntes  
 Than after Dauid sayd Michas (Quis deus sicut tu  
 domine aufertens iniquitatem & transgrediens peccata  
 et nunc continens in testimonio iram tuam. &c.) That is  
 for to lape. Who is suche a lord as our lord Iesu cryst  
 is puttyng awaye all euylles of synne / and after hym  
 sayd Abacuk þ prophet. Thou comest out with helthe  
 vnto thyne humble people for to delyuer all thy frendes  
 from all sorowes dyscales and trybulacions. And than  
 after hym sayd all þ holy sayntes with one voyce. Bles-  
 syd myght thou be that cometh in the name of our lord  
 Ihesu cryst / for thou arte Joye and also blyss vnto all  
 thy true people (Alleluya) And than all the pphetes pro-  
 nounced all theyr prophecyes that they had sheweth in  
 etch with grete pleasynge to our lord god. And than all  
 the sayntes sayd / this is our lord god that shall gouerne  
 vs without ende. Alleluya.

How our lord ledde all his holy sayntes in to the  
 Joyes of paradyse / & of the thre men þ they mette.

**A**d than our lord toke Adam our forne fas-  
 der by the hande and ledde hym in to para-  
 dyse and all his holy sayntes with hym / and  
 them he delyuered to. Myghell his archaun-  
 gell / and he ledde them in to paradyse where  
 as is endlesse Joye. And whan they were entred in to  
 paradyse / there came agens them two men of grete age  
 and the sayntes asked them what they were / and how  
 it myght be that they were there so bodyly and had not  
 ben with them in hell. Than one of them answered and

Archode.

D. iij.

says. I am Enock that by the worde of god an transla-  
ted hyder / and he that is with me here is Elias telyp-  
tes whiche was brought hyder in a brennyng chaire / & yet  
suffred no deeth / but we are kepte to the compynge of  
Antecrypt to fight with hym with wordes and tokens of  
our lord god / and of hym we shall beslayne in the cyte  
of Iherusalem / and thre dayes and a halfe after we shall  
crye fro deeth to lyfe / and be take vp in the skyes. And as  
Enock tolde this to the Sayntes / there came to them a  
man beryng upon hym the sygne of þe holy crosse. And  
whan all the sayntes sawe hym they sayd to hym / what  
man may thou be that hast here the lyknes of a thefe /  
and why berest thou the sygne of the holy crosse. And  
than this man answered unto them and sayd / forsothe  
ye say truly that I was a thefe / and many cursed dedes  
dode I in erth. And therfore the Jewes crucified me  
with our lord Ihesu / and whan I sawe the sterynges  
of the elementes in his passyon I beleued that he was  
saupour of the worlde / and maker of all creatures / and  
kyng almyghty / than sayd I to hym / lord haue mercy  
on me / and haue me in mynde whan thou comest in to  
thy kyngdome. And anon that blessed Lorde toke my  
prayer / and sayd to me. This daye shalt thou be with  
me in paradise. And than he toke me the sygne of the  
holy crosse / and sayd to me / bere this sygne with þe and  
go to paradise. And yf the aungell that is keper of pa-  
radyse wyl not suffre the for to entre in / shewe hym the  
sygne of the crosse / & saye to hym that I Ihesu cryste whi-  
che that was now crucified sente me to the / and whan  
I had sayd this to the aungell / anon he vndyde the ga-  
tes and ledde me in to paradise / and set me on the ryght  
hynde sayenge thus to me / lustre and holde the here a ly-  
tell whyle / for Adam whiche is fader of all mankynde



With all his chyldeyn and all the funder of god shall com-  
metyder by the vertue of Cristes passion. And when  
the holy sayntes as patryarches and prophetes had herd  
de these wordes of this these than they sayd all with one  
voyce Blessyd be our lord god almyghty endlesse fader  
of mercy that suche grace hath gyuen to synners / and  
brought vs to the Joye of paradys and in to the passio-  
ns of delyte and to endlesse Joye. Amen.

**T**Hese are the holy secretes of the dyuynyte that  
we haue seen J Baris & my brother Leucius /  
but our lord god wyll suffre vs noo longer to tell and  
shewe vnto you the secretes of his dyuynyte / for Saynt  
Myghell the archaungell sayd to vs / ryse & go in to the  
cyte of Iherusalem / and be there in prayers & gloryfy-  
e the holy resurreccyon of our lord Ihesu cryst with your  
bretherne / that rose with hym / and that ye speke to noo  
persone / but be you as domme vnto the tyme that our  
lord shall suffre you for to shewe the secretes of his dy-  
uynyte / and so the holy aungell saynt Myghell coman-  
ded vs to goo to flonjordan to a place there that many  
are ryfen with vs in wytnesse of the resurreccyon of our  
lord Ihesu cryst. Our lord god hath graunted vs the  
dayes to be in Iherusalem & holde there the holy pasche  
of our lord god with our frendes / and also that we shall  
be baptysed in flonjordan eche of vs at that tyme mas-  
kyng whyte shooles. And thus saynt Myghell comma-  
unded vs that we sholde be in oypsons in flonjordan of Bar-  
mathye / & that we sholde shewe to you these holy secre-  
tes / and therfore gyue praysonge to our lord god / and  
be a knowe of your defaute / and do penaunce p he may  
haue mercy vpon you. Now praye be with you of our lord  
be Ihesu cryst that is sauour of vs all. Amen

How Archodemus and Ioseph tolde to Pylate at  
that these two men had sayd / & how Pylate treated  
with the prynces of the lawe.



And whan this scrypture was wyrtten this  
**G**arius and Leuicius rose bp / & so Garius  
delpueted the byll that he had wyrtten in to  
the handes of Anas & Cayphas & to Sama  
liel. And Leuicius gaue that he had wyrtten  
ten in to the handes of Archodemus & Ioseph of Bar  
mathye / & anone they were trassygured & was no more  
seen / for bothe the bylles were all one hande / as though  
one man had wyrtten them bothe / and there was not one  
lette moze in that one than in that other. And whan the

Jewes & maysters of the lawe had redde these bylles &  
vnderstode them they were hugely abasshed & ashamed  
And than they sayd amonge them that forsothe Ihesu  
was very goddes sone / blessyd myght he be endlessly for  
al thyng beareth wytnesse therof. And anone after they  
wente out of the synagoge. And than Archodemus &  
Joseph of Bar mathye tolde all this vnto Pylate. And  
than Pylate dyde Wryte all that whiche was befallen  
of Ihesu / and of that the Jewes had sayd of hym. And  
al these meruaylles he dyde put in his booke. After that  
Pylate entred in to the Jewes / and afoze hym assem-  
bled all the maysters of the lawe as prynces & bysshops  
pes. And than Pylate dyde commaunde the gates and  
dores to be shette / and than he sayd to them. Syr it is  
done me to wete that ye haue amonge you a newe sto-  
rye of grete scrypture the whiche scrypture I coueyte  
for to se / and therfoze I charge you that it be brought  
in to me ptesence. And whan it was brought to his pre-  
sence / than sayd he to them all. I coniure you all by the  
vertue of our lord whiche that is fader and maker of  
all thyng that ye ne hyde no couiseyle but for to save the  
trouth. Syr ye knowe by the scryptures that is wry-  
ten here that Ihesu whiche y<sup>e</sup> ye crucifyed is very gods  
des sone / & so it behoued hym to come i<sup>n</sup> tho this worlde  
for the helth of mankynde. And therfoze I charge you  
that ye tel me what tyme that cryst sholde come by your  
scrypture. Whan that Annas and Cayphas were thus  
coniured / they charged and commaunded that all sholde  
goe out of the temple saue Pylate and them two. And  
than they sayd to Pylate / good Iuge thou hast soo con-  
iured vs that we must nedes shewe to thy the trouth of  
this that thou hast enquyred of vs. Syr vnto the tyme  
that we hadde crucifyed Ihesu / we knewe not that he

was goddes sone / but we wende that the vertues that  
he wrought had ben done by some charme. Thā made  
we vs assemble in this temple / & here we dyde reherce  
all the vertues that he had wrought. And so there were  
many of our lynage that sayd that they had seen Ihesu  
after his passyon: and that they had herde hym speke to  
his dyscyples / and they sayd that they sawe hym sty in  
to heuen / and we saue also two men that Ihesu retyed  
fro deeth to lyfe whiche tolde vs many meruaylles that  
Ihesu opde in his dyenge & after / & that may ye wete  
by there scripatures that we holde in our hādes / but our  
custome is iuche that we do worshyp to stozyes that ha  
ue ben here afore in our synagoges / and so we fynde by  
wytnesse of god in the fyrst boke as it sayth ꝑ Mpyhell  
the archaungel sayd to Seth thas was the thyrde sone  
of Adam whan. v. M. and. v. C. yere were cōplete than  
sholde the sone of god Ihesu cryst come fro heuen / & yet  
we abyde his comynge & parauenture this god of Isra  
hell that sayd to Moyles that he sholde make a hutch  
of wydnes in the lenght of two cubytes and an halfe / &  
in the lenght of a cubyte and an halfe / & these. v. cubys  
tes we vnderstande by the olde testament that whan. v.  
M. and. v. C. yere is comen / than shall Ihesu cryste the  
sone of god come in to the hutch / that is the wombe of  
the mayde Marye. Thus our scripature bereth wytnes  
of hym that shall be the sone of god / & a kynge of the peo  
ple of Israhell / but after the passyon of Ihesu we & our  
prynces meruaylled of the tokens & wordes that were  
done by hym / & so we looked our stozyes & counted al the  
lynage downe to Iosephs lynage / & the lynage of Ma  
rye that was moder of Ihesu / & so we haue accounted  
that fro that tyme that god made ꝑ worlde and Adam  
the fyrst man vnto Noes flode is two. M. &. v. C. yere

And fro the flode to Abraham is thre. M. x. v. C. yere/  
and fro Moyles to Dauid is. v. C. yere / and fro þat tyme  
mygracyon of Babylone to the incarnacyon of Ihesu  
criste is foure. C. yere / & thus is the accouite in al. v. M.  
yere. All these thynges & maruaylles dyde pylate wyryte  
for to be redde of all them that sholde come after. and  
than Pylate wyrote a lettre to the cyte of Rome / and to  
Claudio the Emperour. &c.

¶ Thus endet nychodemus gospel. Enprynted at  
London in the fletestrete at the spygne of the Sonne  
by Wynkyn de Worde. In þe yere of our lord god. M.  
CCCC. xlii. the. x. daye of Marche.







